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The Inner Meaning of Siva Linga.

Continued from page 358 of Vol. VII.

When we speak of God as Light, we mean that He is chaitanya and we have shown that this light is the linga of the heart lotus; and the Linga Sooktha texts in the Vedas clearly explain this— Here are the texts.

"Nidhana pathaye namaha—Nidhanapaṭhanthikaya namaha,
Oordhvaya namaha—Oordhava Lingaya namaha'
Hiranyaya namaha—Hiranya Lingaya namaha,
Suvarnaya namaha—Suvarna Lingaya namaha,
Divyaya namaha Divya Lingaya namaha,
Bhavaya namaha Bhava Lingaya namaha,
Sarvayanamaha Sarva Lingaya namaha,
Sivaya namaha Siva Lingaya namaha,
Jvalaya namaha Jwala Lingaya namaha,
Atmaya namaha Atma Lingaya namaha,
Paramaya namaha Parama Lingaya namaha,
Ethath Somasya Sooryasya Sarvalingagum sthahpayathe Pahnimantram Pavithram."

Here the Linga is called Oordhva-linga, because as a pillar of fire it climbs upwards. It is Hiranya, because it has the appearance of molten gold. It is Suvarna because of its shining appearance. It is Divya Linga because it stands as the Emblem of Divinity. It is

Siva linga because it represents Siva. It is called jwala Linga because of its sparkling nature. It is called Atma linga because it rests as the linga of the heart lotus of man. It is called Parama linga because it symbolises "Infinity and Eternity." A phallus cannot be termed Jvala, Hiranya, Parama, Suvarna, Divya and Atma. "Maharshi Bodhayana in his Mahanyasa etc., uses these Mantras as the Anga of Sri Rudram." There are also khila riks to describe the nature of Linga. The khila Riks are as authoritative as the riks themselves if we give credit to Manu who says

"Swadyayam Srahvayeth Pithre Dharma Sastram Chaivahi, Akhayahna neethi hasahmscha Puranani Khilanicha."

One should recite the Vedas, the dharmas, the Akhyanas, the Ithihasas, the Puranas and khilas during Sraddhas. The riks are:

"Satyam Param Paramam Nithyam Tath Sthanuroopam, Thadeva Lingakaram
"Brahma Vishnoorajasabaddha Vyrah Madhye Thayor Drisyatha Jahtha Vedah."

True, Great, Eternal. This unchanging form. This alone is the shape Linga. Brahma and Vishnu were quarrelling and there arose in their midst a great fire.

The Upabrahmanas thus describe the Linga. The vidyesvara Samhita.

"Adow Brahmatva Budhyartham Nishkalam Lingam uthitham yadidom Nishkalam Sthambham Mama Brahmatva Bodhakam Linga Lakshana yukthathvath nama lingam Bhaveth idam."

In the beginning for a conception of the Absolute Brahmam the Nishkala Linga arose. Let this Nishkala (void of parts being a huge pillar) pillar, which proclaims "My Brahmatva stand as my mark or sign or symbol because it possesses the characteristics necessary for symbolising eternal Brahm."

"Mahanalasthamba Vibhishanah kruthirbabhoova Than madhya thale sa nishkalaha kimethath Adbuthahkaram ithyoochusoha Parasparam Atheendriyam idam Sthambham Agniroopam kimuthitham. Asyordhvamapichadhascha Avayorlakshya mevahi," "Yath punasthambha roopena swahvirasam Aham pura." "Anadhyanthamidam sthambam Anumathram Bhavishyathi Darsanartham hijagatham Poojanartham hi puthrakow" "Purasthath sthambha roopena Paschath Roopena charbhakow."

He, the Nishkala, became a dreadful huge pillar of fire in the midst of Brahma and Vishnu. "What is this wonderful form? Why arose this huge pillar of fire which is inconceivable to all our senses? Let us try to find out its top and bottom." So spoke the

two among themselves. The Lord says "Did I not appear formerly in the form of a pillar?" (Note here that the author says that the Lord Himself became a pillar or took the form of a pillar, not that his generative organ was found there. "Aham stambha roopena Avirasam." I appeared in the form of a stambha.) This Beginning less and Endless Sthamba Pillar will dwindle into an atom so that the world may gaze at it and worship it. "First as a pillar and then as a figure (roopa) did I appear". Another Samhita Says:

"Maha Jvala mayam ghoram sthambha bhootham Jagathraye yasyantham No madyamcha No Moolamiha drisyathe Nopamanam pramanam Va Thejaso Vasthairyasa, Brahma Vishnoo Prakupithou Lingam paramapasyatham, Jvalalingam Samudranthe Jvalantham swena thejasa." Idam Jvahlah mayam lingam kasyas yath ithichinthya thou."......" Linga moorthim Maha Jvalahmalah Samvruthamavyayam, Lingasya madhye Ruchiram chandrasekhara Vigraham, Madhye Lingam Mahaghorum Mahabdherambhasi Sthitham."

In the three worlds this terrible form of a huge flame settled as a pillar whose top, middle and bottom are unknown. It has no similitude It is immeasurable. "Let us see the Grand Lingam of flame which is of itself shining amidst the Ocean." Thus said Brahma and Vishnu. This endless Linga form studded with streams of flaming beams. Within that Linga is the figure adorned with the crescent moon. In the midst of the vast Ocean this High terrible Linga"—These are upabrahmanas of the text in the Ambasyapare portion of the Mahopanishad.

"Ambasyapare Nahkasya Prishte Mahathomaheeyan Sukrena Jyothigumshi samanupravishtaha, Nainam oordhavam Nathiryamcha Na madhye parijagrabhath Na thasyesekaschana Thasya nama Mahath yasas" Na sandrase Thistathi roopamasya Na Chakshusha Pasyathikascha nainam Hrida maneesha Manasah bhiklupthaha yaenam Viduramruthasthe Bhavanthi,"

His top, middle and bottom are not known. His form is not cognizable to our eyes. No man has seen it with his eyes. He is grasped by the Mind. His name is the "Great Glory."

The Agama says "Jyothisthambha krithismrutham" "Tadroopam sookshma roopena Jyothiroopamithi smrutham" and the Vayu Samhita says "Jvalalingasya Deekshine ukaraschothare bhage makarasthasya madhyathaha." The Jyothi is represented in the form of a pillar. That form being subtle is called jyothi roopa. "This flaming Linga is formed of Pranava. A rests to its right side, U in the left and M in the middle.

This jyothi is the Eternal Brahmam "jyothirjvalathi Brahmahamasmi" "Aham Visvam Bhuvanamapyabhavahm Suvarna jyotheehi." "jyothi sparkles. I am therefore Brahm." I have become the entire world. I am the shining jyothi."

It is this jyothi that Yogis in their Samadhi states and Videha Mukthi Avasthas realise and become one with It. It is on realising this jyothi that the soul never returns.

"Asmath Sareerahth Samuthaya Param Jyothirupa sampadyathe Na Sa punaravarthathe, Na Sa Punarahvarthathe"

So says the chandogya. "By ascending from this body aud attaining the Grand jyothi. He never returns, He never returns"

The Brahma Soothra Krith in his final sootra "Anavruthis sabdath Anavruthissabdath" refers to this jyothi. By jyothi we must only take the thick cluster of the fiery beams; at least we must so imagine it. As so many other things of the world this jyothi is a word of the physical world. Only this is symbolically used for Brahmam. The common jyothi or Light removes darkness. The Paramjyothi or God removes Agnana, the root of evil. The Brihadaranyaka gives out this prayer. "Asathoma Sathgamaya Thamaso ma jyothirgamaya Mruthyorma Amrutham Gamaya." From Asat lead us to Sat. From darkness (ignorance) lead us to Light (God) and from death lead us to Immortality." The Siddhanta Saravali in the very first address to God says "Sivakhyam Akalam jyothihi Prapadye Dhiyah"—I contemplate on that formless jyothi which is denoted by the name Siva. This jyothi form is not the form of a man or a woman. It is of the form of "Fire." It is Deepasikhakruthi or of the shape of the flame of a lamp (Vannisikhakahram). The jyothiroopam does not stand for the lustrous figure of a man or a woman. We also think that Siva-Sakthi is in the heart. But we dare say that this figure is imbedded within that linga form. The linga form is called Sakalanishkala. The Sakala forms are only products of this Nishkala form. Lingasya Madhye Ruchiram chandrasekhara Vigraham." The figure of the Lord as possessing the crescent moon on the head is within the Linga. Therefore the Linga form alone is denoted by the term jyothiroopam and not the figure of a man or a woman. In our

ordinary Siva-deekshas, any one who has the Samaya deeksha performed to him or any one who is initiated with the Sripanchakshara mantra can know how the disciple is required when performing karanyasa to hold both the palms of his hands in the form of a lotus bud which is formed by the joining of the palms of the hands with a hollow inside so that the fingers of the one hand join with the fingers of the other hand; how the palms are then separated as if to show the blowing of the petals and how the Sivah-sana is pointed by the thumb in the middle of the palm and how again in the Anganyasa the Sivah sana is pointed by the thumb in the place near the heart i.e. the chest, how Sivamoorthy is there contemplated. These are all too many plain things. Again those who have had the curiosity to look at the "Lingadharana ceremony of the Veera Saivas, whether they are done according to the Panditha achara or the Basavachara, can see that the Linga is tied round the neck and is made to hang touching the heart. Arahdhya Acharyas like the Somanatha Aradhya and Panditha aradhya have written treatises regarding the suspending of the Linga. The mantras and tantras used on the occasion all describe the linga a part of the lotus. The Linga thus suspended has nothing to do with the phallus. Is the heart the place for suspending the phallus? Even the great Yagnavalkya when initiating Gargi into the secret of yoga says

"Athava paramathmanam Paramananda Vigraham, Guroopadesath Vigneyam Purusham Krishna Pingalam Brahma Brahmapure Gargi Daharabjekha madhyame Abbyahsath samprapasyanthi Yoginasthvamcha thatha kuru"

The Brahma pura is the heart. The heart lotus is the place of Brahmam. Having thus established the jyothiroopam as the Linga of the heart-lotus, it is our purpose now to show what this jyothi is. In our quotation from the Vayu Samhita we said that to the right side of the flaming linga rests A, to the left side U and M rests in the middle and the Nada rests in the top of the Linga. Now we all know that the combination of A, U, M, and Nada constitutes Pranava In the Hamsopanishad we learnt that when the Hamsa merges himself in Nada that state is called Thuriyatheetham. Yadah Hamso Nade Vileenobhavathi Thath Thuriyatheetham. In the Sootha samhita "Gnana nahle Maha kande Pranavena prabodhithe"

and in the Isvara gita we learn (Omkara bodhitham tatvam") and Aghora Siva himself says "(Akaradi mahthrah thraya Yukthena Pranavena—jyothiroopam samsthapya)" and in our quotation from poojastava we said "Hridpadmakhya Sivahlaye......Visuddha manasah samsthapya *Nahdathmana* Lingam thatcha etc." What connection then is there between the jyothi the Pranava or the Nada and the linga. All upanishads, the Taithriya, the Chandogya, the Mandookya, the Prasna, the Swetasvatara, the Atharva sikha, the Atharvasiras and the kaivalya upanishad are unanimous in discribing the efficacy of the Pranava Dhyana. "The body and soul are like the understicks of the sacrificial Arani while the Pranava is the upperstick and the fire that is ignited consumes all pasas. "Atmanam Aranim krithva-Swadeham Aranim krithva-Pranavam chotharahranim Dhyana nirmathanah bhyasahth Pahsam Dahathi Pandithaha." The Atharva sikha, which forms the essence of all the Vedas as the Sootha Samhita and the Vayusamhita assert, thus says

"Prahnam manasi saha karanair Nahdahnthe Paramathmani samprathishtapya Dhyayitha Isanam"

and it begins with describing the mathras of Pranava A, U, M and Ardhamatra. This Ardhamathra is the final mahtra. (Yahvasane asya chathurthyardha matrah sa Omkara." The Vayu Samhita thus describes the import of this portion of the Atharvasikha Upanishad.

"Ardha matrahthmako nahdaha srooyathe Linga Moordhani."

This ardhamathra is formed of Bindu and Nada. What is Nada and what is Bindu? The Svayambhu Agama says

"Srishti kahlethu kutilaha kundalyahkahraye sthithaha. Tan madhye Jnanamuthpannam Thadroopam Nahdamuchayathe."

In the beginning of creation the kutila (Pranava) stands in the form of kundali, a sleeping serpent with its coils folded. In it sprang a sound (Nahda) and Bindu is kundalini itself.

"Sa Bindurithi manthavyassaiva kundalinee mathah."

The word kutila itself means "curved". The Agamas assert that the two primary modes of pranava are Bindu and Nada. Of these Bindu has the form of a cypher and the Nada the form of a stick or pillar. "Prathanam Bindu Samyuktham Dwitheeyam Dandam

Uchyathe." The Vayu Samhita asserts that Bindu is of crescent form and Nada has the shape of the flame of a lamp.

"Ardha Chandrahkrithir Bindu Nahdo deepasikhahkrithihi."

The form of the Bindu is ⌒ and of the Nahda is—or again the Bindu is ○ a cypher or dot · while the shape of Nahda is a long line. Sometimes the serpent is viewed as sleeping. Then its coils will be folded. At that time it is in the form of a circle, or when it is disturbed a little, its coils are a little unfolded; then the shape is a semi-circle or ardhachandrahkruthi. The conjunction of Bindu and Nahda is formed like ⌒— or like ○— or like ஂ. The two joining together is called Ardha mahtra. While A, U and M have distinct sounds, the Ardha mahtra has a subtle sound. Hence it is called Anahatha. Hence this ardhamatra is called Mownaksharam or the Silent Letter or as it is called by Saint Thirumoolar ஊமை எழுத்து. Saint Pattanathar characterises it as பேசாத மந்திரம் and வெட்டாத சக்கரம்.

Now we all know that the symbol உ is called Pillayar-shuli and is written at the beginning of any Tamil or Grantha work. All of us (Tamils) have been in the habit of writing such a symbol at the commencement of any letter, but alas even here the western influence has made itself felt. We are gradually losing our Pranava. People ignorant of the meaning of this symbol have come to view it with disfavour to designate it as a sectarian symbol and in its place to substitute ஸ்ரீ for which we have no warrant. We have authorities requiring us to sound the Pranava or to contemplate on the Pranava at the commencement of any holy act but we have yet to find authority for the use of the novel ஸ்ரீ. This simply shows that these people have lost the Pranava and that they are far-removed from the Pranava. We will be very glad if these people can cite authorities for the use of ஸ்ரீ or for the pranava being void of Ardhamatra or for the ardhamahtra not being like உ. Such is the perverseness of man! If the Pillayar-shuli is augmented with the A, U, and M, then the whole figure is the shape of of Ekadanta Ganesa—the head of an Elephant with one tusk. This also determines the correctness of the South Indian Alphabets. For instance consider the vowels and consonants of the Tamil language. We place dots over the consonant, but we do not do so

in the case of vowels. Why is this? We know that the vowels are called உயிரெழுத்து or life letters and that the consonants are called மெய்யெழுத்து or உடலெழுத்து body letters. We also know that without the help of the vowel or உயிர் the consonants or உடல் cannot sound. The relatiou between the vowels and consonants is like the relation which subsists between Atma and Deha. One is not derivable from the other. The consonants are not products of the vowels even as the Deha (body) is not a product of Atma (soul.) Still the consonants depend upon the vowels for their sound. There will be no consonant without the help of the vowels. The vowels partake of the nature of Nada. The consonants partake of the nature of Bindu. Nada is one which has its own sound; this Nada does not depend upon any other for its sound. But what is Bindu? The Bindu, though it has its own Mahtra or Souud, depends upon the Nada for the very existence. The Nada is life and the Bindu is body. It is to show that the Bindu is body or உடல் that we place dots over the consonants. The dots represent the Bindu. The vowels need no such signs. Hence we do not use them in the case of vowels. In the Siva-linga itself the peeta is called Bindu while the pillar is Nada. Hence the Vathula Agama says "Linga peeta prakahrena karmasadahkhya Lakshanam Nahdam Lingamithi jneyam Binduh Peetam udahrutham Nahda Binduyutham roopam karma sadakyam uchyathe," The karma sadakhya is siva-linga. The peetam is Bindu and the Linga is Nadam. The combination of Nada and Bindu is karmaroopam. The Vidyesvara Samhita says "Bindu Nadatmakam Sarvam jagath sthavara jangamam. Bindus sakthi Sivo Nahda Sivasakthyahthmakam jagath Nadahdharam idam Bindu Bindvahdharam idam jagath. jagadadharabhoothouhi BinduNadow Vyavasthithou." The Gnana Siddhi says Gnanenathu kriyothpannam Thadroopam Bindu ruchyathe. The entire world is formed of Bindu and Nada. Bindu is Sakthi and Nada is Siva. The whole world is Sivasakthi mayam. The Bindu is dependant upon Nada. The world is dependant upon Bindu. Therefore Nada and Bindu are the Adhara (Substratum) of the world of mobile and immobile things.

(*To be continued.*)

A. RENGASWAMI IYER.

The Todas: Their Origin and Affinities.

1st—Their Antiquity and Importance.

The study of savage life is of immense importance to the student of modern science. Apart from the peculiar interest that civilised man finds in the doings of his half-naked brother who claims estate with the fowl and the brute of the dark regions of the habitable world, the study is of great value on account of the light it throws on the growth and development of human institutions. The study of the Negroes and the Australian savages, the non-co-operative esquimaux, and the perfectly peaceful Bodos, Dhimals and the Kocchs and other tribes of nomadic, warlike and industrial dispositions with their varied beliefs and customs have been of immense help in solving many a knotty problem in Religion and Sociology. Among other countries India too has been long noted for its several "aboriginal" tribes with primitive beliefs and singular habits and customs, chiefly among whom may be placed the Toda tribe—a people of peculiar interest to the student of South Indian Antiquities and we propose to study in these pages their curious life and devote our attention to the inquiry as to their origin, their probable affinities and migration to their present abode.

The Todas are a tribe of people who inhabit the Western and South Western plateaus of the Nilgiri Hills in Southern India. They are considered to be the oldest living inhabitants of these hills of whom the 4 other tribes i.e. the Kotas, the Kurumbas, the Irulas and the Bodagas are known to have immigrated into the Nilgiris one by one long after the Toda Settlement.

Our knowledge of these tribes dates only from the time of the discovery and settlement of the Nilgiris by the Europeans. From the account of Baikie* it appears that these hills were first entered by the Europeans in 1814 when, it is said, that two members of the survey department, penetrated into the remotest parts of the plateau. They are said to have prepared a report of their discovery and sketches of the regions visited by them and fowarded them for the information of the Government of Madras. But there are

* The "Neilgherries" by R. Baikie Esqr. M.D. edited by W. H. Smoult 1857.

others who are of opinion that the discovery of these hills was a mere matter of chance. According to them it was in the attempt of tracing and pursuing a gang of tobacco smugglers who periodically ravaged the cultivations of the adjacent plains and found a safe retreat and storing place in the caves of these hills, that two civilians of the Madras Service accidentally came upon them in 1819. But, whoever may have been the original discoverers it can be held to be tolerably certain that Sullivan, the Collector of Coimbatore, ascended the hills in 1820 and built the first house which subsequently became the nucleus of the present town of Ootacamund. It was only subsequently that the attention of the early settlers were attracted by the singular habits and manners of the tribes of the hills and any attempt was made to study their peculiarities. It was found that the hills were then inhabited by five different kinds of people. These were the Todas, the Kotas, the Kurumbas, the Irulas and the Badagas. Of these the last mentioned, as their name itself implies (Badagas—Vadagas—Northeners) were comparatively recent immigrants from the adjoining Canarese countries in the North and Coorg. It is reported that driven by persecution, conquest and famine in their native country, they found a safe abode in the Nilgiris and finding the soil of the hills fertile and fit for cultivation and the owners.—the Todas—peaceful, unmolesting and willing to permit their settlement in return to their agreement to pay certain nominal rental for land, settled there permanently in large numbers. The settlement must have taken place, as History tells us, only at the time of the great political confusion in Mysore and the Canara country immediately preceding or almost simultaneous with the time of the appearance of Hyder Ali on the scene. The highly ritualistic saivism and the lingayat worship of these people and the fact that their emigration drew the attention of Hyder to these hills lend support to this view. They form to this day a large portion of the agricultural population of the hills and thrive comparatively better than the rest of the hill people. But from the historic or scientific stand-point, they are of little interest to the antiquarian, as they can hardly be regarded as one of the primitive or "aboriginal" tribes of the hills

except possessing a relative interest in having contributed their share in influencing the rites and institutions of the Toda people.

The Kotas are believed to rank next to the Todas in priority of occupation of these Hills. They are as a class most filthy in their habits, but turn out more useful work than any other tribe by applying themselves to a variety of handi-crafts, including agriculture, carpentry, basket-making, pottery and leather curing. They perform all menial offices required by the Todas and Badagas and occasionally act as Barbers and Washermen. So far as we have known, they seem to be the only tribe on the hills who have any acquaintance with the working of metals, gold, silver, copper and iron, and in this respect they seem to enjoy the good will of the other tribes, especially the Todas by supplying them with ornaments of a quaint and rudimentary type. One curious thing is they know the act of soldering in silver. They also act as musicians on important occasions such as the funeral ceremonies of the Todas. The part played by the Kotas in the funerals of the Todas is to be carefully borne in mind as it is important in tracing the origin and development of one of the most impressive rites of the curious Toda people.

The Kotas as a class are very awkward-looking and their habit of eating carrion in opposition to the generally pure vegetarian life of the Todas, renders them very repulsive in the eyes of the stranger. It is therefore not very surprising that not much attention is generally devoted to the study of their habits and character and that students interest themselves so little about them. According to Shortt "the Kota language seems to be a vulgar dialect of canarese, having the same Tamil roots, but differently pronounced without the guttural or pectoral expression of the Todas. They are believed to be descended from some of the low caste tribes of yore who sought refuge on these hills from persecution practised on them by the invaders of India. Thus they have been occupying these hills from time immemorial: they did not precede, but were the first among the other tribes who followed the Todas and formed settlements on them." In confirmation of this last statement it is found that they acknowledge the Todas as lords

of the soil, pay the tribute demanded by them and hold the best lands and have also the privilege of selecting the best whenever they wish to extend their holdings. Their principal occupation which must be taken to be only the working in metals, their idolatrous religion with the offering of sacrifices at a recognised place of worship, their simple marriage rites and their partiality for monogamy, their habit of burning their dead, their language, mode of life and their addiction to drink and carrion all seem to indicate they must have been a fallen race—outcasts like the Pariahs of the adjoining Tamil and Canarese country who must have escaped into these hills to save themselves from the rigour of caste-persecution. It is also possible that originally they must have come to the hills in quest of Gold as we know that numerous traces of workings and earthern mounds are still visible in several parts of the hills not very far from their settlements which bears strong testimony to the fact that serious attempts have been made in the past in quest of the precious metal.

The two other tribes who claim notice as having long established themselves on parts of these hills subsequent to the Todas and Kotas are the Kurumbas and Irulas. The former confine themselves to the middle belts of the hills and the intermediate slopes, while the latter are found scattered into small communities, occupying the lower slopes and jungles that skirt the base of the Nilgiris and as such cannot strictly be regarded as one of the hill tribes. The Kurumbas of the hills generally officiate as priests to the Badagas who will not do anything without the presence of a Kurumba. Important occasions such as setting the first plough, sowing the first handful of seed and gathering the first sheaves or when the field is blighted, their cattle attacked with murrain or themselves sick, the Badagas generally send for them without whom it is believed these important occupations cannot be begun or their misfortunes averted. They are supposed to be versed in the use of herbs and skilled in sorcery and witchcraft. The Kurumbas are believed to be the remnants of a class of nomadic shepherds of the ancient Tamil land who at the time of their gradual absorption into the great Chola Kingdom retreated in small communities into hills and

jungles where they are found to exist in a precarious state even at the present day. The Irulas as the name signifies, are a dark race of people, who practise a rude system of agriculture but more often live on hunting. They are as a tribe not very remarkable for anything and are not recognised by the other hill tribes as inhabitants of the Nilgris and consequently have no relation or dealings with them. They do not recognise the Todas as lords and pay tribute to them; but this may be due to their sphere of activity being far removed from that of the Todas and the absence of any necessity for the two tribes to come together.

Thus we see that among the few tribes that have from time to time settled on the Nilgiris, the Todas occupy a pre-eminent position —a fact which is important in the comparative study of the Tribes of the Nilgiris as well as in the inquiry as to the origin and antiquity of the Toda people. The Kotas, the Kurumbas and the Badagas recognise them as lords of the soil and pay tribute to them down to the present day. It is also on record that in acquiring the present settlement of Ootacamund compensation had to be paid by the British Government to the Todas as owners of the land. The other tribes also more or less vaguely remember the time when they ascended and settled on the Hills and their common testimony coupled with the indifference shown by the Todas themselves towards the prehistoric interesting relics of the Hills—the Cairns and Cromlechs-bear witness to the truth that the Todas must be regarded if not the most ancient at least the earliest of the existing settlers of the blue mountains. Besides their inter-tribal-relations it is reported, that at the time of the first survey and settlement of the hills, the plateau was found to be divided into five territorial subdivisions known as, Todanad, Kotanaad, etc. It is difficult to find out at this distance of time what might have been the guiding principles which led to the above subdivision; but from one of those names viz, Todanaad (=Toda's abode) a possible suggestion may be advānced that originally the distribution ought to have been undertaken by the Todas themselves so as to particularly designate the portion of the plateau appointed to be their habitation. The absence of the names of other tribes in the subdivision

might be taken to indicate that the division of the land ought to have taken place at a time far anterior to the arrival of the Kotas and the Badagas on the scene. It is therefore not unsafe to conclude that the Todas are the earliest living settlers on the hills.

Ever since the discovery of the Nilgiris the study of the Todas has exercised a most potent and fascinating influence upon several writers. Various scientists and visitors were drawn to these hills not simply on account of the salubrious climate but more on account of the strange interesting tribe of the Todas who people them. There have been several causes for the strange fascination which this primitive tribe exercised upon the civilised inquirer. There is something in the stalwart manly appearance of the race, their attractive physical type, acquiline nose and hazel eyes to awaken one's curiosity and not unreasonably suggest one of their Roman likeness and Ethiopian cast. Besides, their mode of life is diametrically opposed to that of their neighbours—the Kotas, the Kurumbas and the Badagas. Their primitive simplicity, their pastoral life and their commonly vegetarian diet have nothing in common with the life of their neighbours. Their habitation, their dress and mode of living, their periodical migration from place to place along with their wives, children, cattle and all their belongings and the veneration with which they regard the buffalo do not find a parallel in any other hill tribe. Their highly impressive funeral ceremonies, and the sacrifice of buffaloes, the part that the bow and the arrow play in such rites, their custom of burning their dead and their conception of religion with the importance attached to the bell, the dairy and the milkman, as the deity, the temple and the priest respectively and the exclusion of women from all religious worship—all have special and distinctive features of their own and mark out the Toda tribe as extremely original in their conception. And above all their curious system of marriage and the prevalence of polyandry and infanticide amongst them invest them with a peculiar interest and it is no wonder why so much has come to be written about this singular tribe and their interesting manners and customs.

Though much has been written about the Toda people by

scientists, missionaries and travellers whose curiosity has been excited by them, it must be observed that their results in general are not of such a thorough-going character as to answer the requirements of a modern student who does not want to satisfy himself by merely noting their peculiar habits and curious customs but wants to enter deeper into the origin and development of such beliefs and customs and study the light they throw upon the antiquities of Southern India. The general trend of a host of writers including Breeks, Shortt, Metz, Marshall, Pope, Caldwell, Rivers &c., is only in the directions of describing the complex rites and ceremonies, the dairy, priests and their daily life. A large portion is generally allotted to their impressive funeral ceremonies and dances known as the green and dry funerals. Except some solitary instances the great majority of these writers never trouble themselves to trace the origin and development of their customs. But it almost strikes a reader as inexplicably strange as to how these writers have been so very ready and profuse in advancing strange and fantastic theories as to the origin of the people themselves apart from furnishing any kind of explanation as to the existence of widely divergent and sometimes totally foreign rites, beliefs and customs among the Todas. Thus one writer finds a celtic element in the Toda people and places them in the celtic shores of Europe. Another is much attracted by the Roman nose and the toga of the people and takes them along with him to the shores of the Mediteranean. A third who is rather scripturally inclined finds much similarity between them and the Hebrews and is inclined to identify them with one of the lost ten tribes of Israel. "There is," exclaims Colonel Marshall "much of the blameless Ethiopian about them; something of the Jew and of the Chaldean in their appearance." While Captain Harkness winds up a long description of the tribe with the astonished and bewildered query "who may this people be?" On the other hand a few writers who have devoted themselves more intimately to study their language and customs have in their way given them a South Indian and a Dravidian origin. The Rev. Dr. Pope—now the distinguished Tamil Professor of Balliol College, Oxford—interested himself in

the study of the Toda language as early as 1870 and his views embodied in his *Toda Grammar* lead one to suppose that he would ascribe to them a Canarese origin. But Dr. Caldwell who made a comparative study of the South Indian languages and attempted to unify their different branches and draw the generalizations governing them expressed his opinion that the Todas were a Dravidian people and their language an uncultivated dialect of the Dravidian family and most allied to Tamil. Quite recently (1906) Mr. Rivers of the Royal Geographical Society who has just issued a volume on the Todas which is intended to supercede all the previous publications on the subject discusses at length the question of the origin and affinities of the Toda people and gives a theory of his own which finds a connection between the Todas and the people of Malabar and suggests an original home in and migration from the Malayalam country.

In the midst of such strange, fantastic and divergent theories as to the origin of this interesting people it not unnaturally occurs to one to examine how so many writers could have gone astray and committed themselves to the expression or views which do not agree in the least with the prevailing modes of belief and customs of the surrounding countries and which do not offer satisfactory explanations for the existence of several strange elements among the Todas themselves. It must be borne in mind that the study of savage or aboriginal life is always beset with several difficulties and in the case of the Todas the difficulties are much more numerous. A knowledge of the people, language, manners and customs of the surrounding countries as well as an intimate acquaintance with their ancient history and primitive developments should be of absolute importance in the study of problems connected with any savage race. Information regarding the vanishing traditions and long forgotten folklore often render unexpected service in restoring the lost links in the chain of pre-historic events. Besides these a full acquaintance with the ancient literature of the country together with a historical knowledge of the philological modifications of the language and its dialects, living and dead are of immense help in discovering the affinities of a race and its ancient

history. It will be seen that a large majority of writers had few or none of these qualifications and being most of them Europeans and foreigners to the soil have had their manifest limitations which have stood in the way of doing justice to their attempts. They were, all of them, open to the disadvantages of not previously knowing the traditions, language, literature, manners and customs of the Dravidian countries around and in their endeavour to study the origin and affinities of the Todas were equal strangers to them as well as the history and people of the surrounding districts. Hence it was that they began to search for the cradle of the Todas in Egypt, the Levant, Chaldea and other far distant shores. But a few who have understood their limitations and have assiduously applied themselves to render themselves qualified for the investigation of the problems have arrived at conclusions more or less accurate, but which still require to be refined and perfected in the light of more recent discoveries in the fields of philology and the ancient literature of the country.

It is unnecessary to establish the importance of a study of the origin and racial affinities of these people in the manner suggested above and by examining the tenability or otherwise of the diverse conflicting theories that have been started by several writers. The Todas by themselves are a very interesting people and any amount of pains taken on their behalf and their institutions and complex rituals will be immensely worth the subject Besides the problem is not without its reciprocal importance. The value of a study of aboriginal life is peculiarly interesting and important in throwing light in general upon the nature of primitive man's society, his ideas, aspirations and beliefs. And it serves to a great extent as a correct clue for tracing the origin and development of later day complications in human society, state and religion. The study of the Todas who seem to have branched off from the main race at a time when they were advanced only so far as the pastoral stage of civilization and who preserve many of the ancient beliefs and customs of the race stereotyped down to the present day, though affected to a small extent by the inroads of neighbourtng tribes of a comparatively more advanced civilization, is specially interesting

and particularly more valuable in affording help to understanding the knotty race problems of South India. In fact the construction of the ancient history of the country is so inextricably intermingled with the feuds, traditions and customs of the different races who fought for supremacy for ages in the past that unless the several branches of the races are defined with more or less clearness, it would almost be an impossible task. The most important viz., the Dravidian *vs.* the Aryan race question, the period of the independent sway and existence of the rāces and the probable time and manner of the admixture of the two elements and the gradual absorption of the former by the latter will not fail to be of great value to any student of ancient history. If the examination of the origin and the racial affinities of the Toda people with the help of the study and records of past writers on the subject, will throw even the least light on the original life and manners of a section at least of the South Indian people and if their mutual kinship in remote ages can be established by the examination of the traditions, beliefs, customs, institutions and the language of the Todas and the parallels suggested by them, it will be possible to draw a highly interesting picture of the parent race in remote antiquity struggling to build up a civilization amidst primeval surroundings and difficulties and in its inventive efforts to lay the foundation of a distinct and complex nationality of its own.

M. JIVARATNAM, B. A.

(*To be continued.*)

DIET AND MORALS.

"It all depends on what one eats," says Bishop Fallows of Chicago. "You can make a person good or bad, nervous or steady as a pendulum, honest or dishonest, dull or clever, simply by seeking the right kind of diet.

"If every child were scientifically fed we would have no moral baseness, no mental depravity, no spiritual ignorance.

"A child that is fed improperly will live improperly. Virtue can be fed into a growing child, and by the same reasoning vice can be fed into children through their stomachs."—*The Vegetarian Magazine.*

A Glimpse into the Unknown.

A DREAM.

The day was rather too hot for the season and it was 4 o'clock in the after-noon when I rose from my easy chair, on which I had divided my time between an inclination to sleep and a few sanskrit books which I took up by turns in a drowsy mood and laid aside. There was a feeling of heaviness in the atmosphere of the room which made me sick of being shut up and I longed to go out into the open air.

I walked along the dusty lanes, unmindful of the traffic, possessed of an absent-mindedness which made me oblivious to the noisy preparations that were being made for the celebration of *Maha Sivarutri.*

In my town there is an old temple of Siva and on this night of the year, a grand feast is to be celebrated with great pomp in honour of the Deity. Thousands of people from the surrounding villages of the district go to this town and this festival is a stirring incident in their rather monotonous lives. In the noise and amidst the crowd, they for a night at least rise above themselves and forget the petty worries and strifes of their lives. A supreme joy seems to fill them on this night. This is an oasis in their life's desert and their parched lives drink to their heart's content of this bliss.

I was not, however, in a mood to participate in the happiness of this kind. The sight of the crowd filled me with a spirit of world—weariness and I felt a strange impulse which would drive me away from the turmoil and uproar of life. My spirit was troubled and I was filled with a strange yearning to know the meaning and purpose of life. My heart burnt with a desire to unravel the mystery of suffering and of death. So I took myself away from the crowd. I walked straight along the high road, through an avenue of trees till I came to the bank of the river. I crossed the bridge and went into the adjoining grove of trees.

This grove is a jungle in a miniature. There are trees of various sorts in it; as well as a few Bilva trees, sacred unto Siva, interspersed here and there. Almost in the centre of the grove,

near a Bilva tree is a spot of cleared gronnd. Under the tree is a crude temple-like erection about three feet in height. Within thi is a linga, an emblem of Siva.

There are wild and weird stories current about this temple and the image in it. The oldest inhabitants of the town have heard from their great grand-fathers that there was an Aghori who lived in the grove. He practised the greatest renunciation and his one aim in life was to develop the utmost disrelish for it. He wrecked not what he ate. He fed upon even the carrion that he obtained from the adjoining burning-ground. His conduct was however in perfect contrast to his horrible life. He was as simple as a child and hurt not the meanest of living beings. Once a God took interest in him and brought him this formless linga to be worshipped by him.

Others said that when this town came into existance and the place near the grove was set apart for the burning-ground, *Yama*, the God of death ordered his emissaries to establish the linga on the spot to serve as the object of worship for the spirits of darkness that inhabit the burning-ground.

There were others who believed that Rudra himself had assumed the form of this linga. The God who wore skulls and roamed over burning-grounds, marshalling the forces of destruction appeared to eyes of flesh in the form of a stone.

This was in every way a dreaded place, on account of the beliefs that were entertained about it, and on account also of actual facts known about it. The grove in which this temple-like structure was situated was on the out-skirts of the town and because of its vicinity to the burning-ground it was supposed to be the haunt of devils and no one would venture near it after it was dark. There was many an occasion past the midnight when people as they passed along the road in their carts heard the noise of the revelry and feasting of the devils. People of a sceptical turn of mind, however, who never had the benefit of the actual experience, supposed it to be the noise of a band of dacoits rejoicing and offering their worship to the God after a good night's work. This was one view, but it did not in the least, disturb the belief about

the devils, though on several mornings subsequent to such an experience of the travellers there were reports of daring robberies from the surrounding villages. In fact so profound was the belief that the place was haunted that not even the whole police force of the town would venture to invade the sanctity of the devil-haunt in response to the wishes of the sceptically minded-people. Such was the spot and such were the associations connected with it. But the absent-mindedness that possessed me and the sense of world-weariness that overcame my feelings were so strong that these thoughts about the place did not weigh with me. I was indifferent as to what became of me and I seated myself opposite to the *linga* reclining against a block of stone that lay near.

The sun had set and the twilight was past. The grove was being shrouded in darkness all around me except for a bright star here and a bright star there that peeped at me through the spaces in the thick foliage of the trees. The night advanced and the veil of darkness became thicker. I did not think of going home ; for it was my habit to fast and keep awake during the Sivaratri, both of which I could do here as well as at home. Further I had long thought that in darkness and amidst such surroundings, Nature conveyed to the mind very forcibly an idea of the fearful aspect of God. So, I resolved to remain here on this lovely spot during the night and meditate on Maha Kala.

As I sat reclining on the stone several thoughts came crowding in upon my mind. I recollected the exquisite poetry of Kalidasa which I was reading in the after-noon. The wonderful scenery of the Himalaya seemed to pass before my mind's eye.

Proud mountain—king! his diadem of snow
Dims not the beauty of his gems below.
* * * * * *

Oft, when the gleamings of his mountain brass
Flash through the clouds and tint as they pass,
Those glories mock the hues of closing day,
And heaven's bright wantons hail their hour of play;
Try, ere the time, the magic of their glance,
And deck their beauty for the twilight dance.
* * * * * *

Far spread the wilds where eager hunters roam,
Tracking the lion to his dreary home.
* * * * * *

List ! breathing from each cave, Himalaya leads
The glorious hymn with all his whispering reeds,
Till heavenly minstrels raise their voice in song,
And swell his music as it floats along.

* * * * * *

Yet hath he caves within whose inmost cells
In tranquil rest the meeky darkness dwells,
And, like the night-bird, spreads the brooding wing
Safe in the shelter of the mountain king."

I reflected upon the beauty of the mountain-maiden Parvati, which inspired the poet to sing :—

"Now beauty's prime, that craves no artful aid,
Ripened the loveliness of that young maid
That needs no wine to fire the captive heart,
The bow of Love without his flowery dart,
There was a glory beaming from her face,
With Love's own light, and every youthful grace ;
Ne'er had the painter's skilful hand portrayed
A lovelier picture than that gentle maid ;
Ne'er sun-kissed lily more divinely fair
Unclosed her beauty to the morning air.

* * * * * *

When the Almighty Maker first began
The marvellous beauty of that child to plan,
In full fair symmetry each rounded limb
Grew neatly fashioned and approved by him :
The rest was faultless, for the Artist's care
Formed each young charm excellently fair,
As if his moulding hand would fain express
The visible type of perfect loveliness,"*

From this exquisite description of beauty, the mind wandered away to the God of the burning-grounds "with his coat of hide with blood-drops streaming," on whose 'heart the funeral ashes rest'—the strange bride-groom who, when he went te espouse Uma was followed by the dreadful Kali with

"The skulls that decked her rattling in the wind,
Like the dark rack that scuds across the sky
With herald lightning and the crane's shrill cry."*

Here apparently there was an anamoly. It must have been the strangest freak of fancy that had thrust the Austere God into a region of poetry. It appeared to be an inconsistency to introduce the Great Lord into a love story even to suit the purpose of the gods. Thoughts of this nature troubled the mind sorely until I could no longer keep the nocturnal vigil. I was weighed down with thought and the intensity of it added to the weariness of the body, I felt a

* From Griffith's translation of Kumara Sambhava.

feeling of sleepiness creeping upon me and I was soon fast asleep. The sleep was not, however, quite undisturbed, for when I awoke I recollected that I had dreamt a wondrous dream.

As I lost consciousness of the things around me, I seemed to wake up into another world of realities. The silent grove transformed itself into a scene of activity and bustle. At a distance from me, I seemed to hear the blowing of conches and a confused noise which indicated that a number of corpses were being borne to the burning-ground. The noise grew louder as the procession came nearer. But, lo! when I looked at the biers, I found that there were not dead bodies stretched on them; but beings of an ethereal nature were sitting on them with joyful countenances and haloes of great effulgence around their heads. I enquired of the weird-looking bearers as to the nature of the beings borne by them. Their answer rang in a strange voice that they were spirits who had obtained a release from the world and who were going to higher planes to learn the lessons which lives in those regions had to teach them. The vision passed away.

Then after an interval I heard a most pitiful sound as though a thousand throats were giving vent to their feelings of sorrow in moans. I wondered whence such a doleful noise could proceed: and a chill ran through my frame. I cast a bewildered-look around me and stood stupified. But I had not to remain long in suspense for a Being as radiant as the day appeared before me and said that the noise was due to the pitiful cries of the spirits whose time had come to descend to the earth. They would fain remain in the higher regions and grieved deeply to enter into bondage in obedience to the divine law. The jarring noise finally ceased.

Now my ears were treated to the most soul-bewitching music. It was heavenly and transcended in power, anything that can be produced on the earth. My whole frame thrilled with a new life. As the music penetrated into me, I felt that a new understanding was dawning upon me. I felt that I responded to this music, nay that I was a chord in a myriad chords that vibrated to produce this grand harmony. As this experience was about to cease, I heard a voice proclaim that *Existence* was this glorious music.

Hardly an instant passed after this when I beheld a Goddess of heavenly beauty. There was a bright halo around Her head and on Her countenance She wore a benign look. At the sight of Her I was overcome by a feeling of reverence and I fell prostrate at Her feet which scarcely seemed to touch the earth. I begged of Her to tell me who She was and wherefore I was favoured with Her divine presence. She answered that She was *Durga*, the Mother of living beings. The thought '*How was it then that She was considered the Slayer of Her children*' crossed my mind and I was about to give utterance to it, when She answered me saying "I slay not Souls,—but only break up the effete forms to help the evolving souls within" and the vision vanished.

Next appeared the form of a Holy Ascetic from Whose countenance radiated a calm that stilled all perturbing emotions which welled up in the heart. Nature herself appeared to become tranquil at His appearance. The sight of this Divine Personage was most elevating and I felt uplifted above the senses. A serenity—a most exalted calm heralded His approach; and in the sanctity of His presence, I felt as though I stood on the highest summit and from there surveyed the hills and the valleys of life. I no longer looked through the gateways; but from the house-top. Now was everything clear, as I was filled with enlightenment. This was the God of the burning-grounds. The senses though they are the gateways of knowledge, still they are not broad enough for all the knowledge to pass through them. When these gateways are passed the soul stands at the threshold of knowledge. So one has to transcend the sense-world to visit the Realm of Wisdom. The plane of *Maha Kala* represents the stage where the senses cease to exist as such and their attractions are burnt up. But as nothing can really be destroyed, there is only a transformation, through the apparent gateway of destruction, of the senses into higher faculties wherewith the soul functions for the purpose of further development on the higher planes. And verily this great God appears at the termination of the soul's existence in every plane, to fill it with enlightenment and help its transit to the higher.

Such were the visions which the flashes of sleep's kaleidoscope presented. When I awoke before the morning twilight, I was resting before the small temple with the God in it and there were signs that I had not been there alone through the night. The robbers did not forget to pay their devotions to their God on the holy Sivaratri.

"A DREAMER."

The Mahatmas of the Theosophical Society.

The recent scramble that has been going on among certain distinguished persons of the Theosophical Society, for the Prisidentship is not of much interest to the general public. They are not affected whether Mrs. Besant is at the head of the Theosophists or some other person, but they are interested in a question which the indecent squabble for the coveted distinction among the Theosophic leaders raises. This question relates to the existence of the Mahatmas who are supposed to be behind the Society and guide its activities.

Col. Olcott in a communication to the members of the Society, dated the 13th January 1907, said "Probably on account of the possibility of my life closing at any time, the two Mahatmas who are known to be behind the Theosophical Movement, and the personal Instructors of H. P. B., and myself, have visited me several times lately (in the presence of witnesses, being plainly visible, audible and tangible to all), with the object of giving me some final instructions about things that they wished me to do, while I am still in my physical body."

This is a statement by the venerable founder regarding the visits of his Masters.

Mrs. Besant in the funeral oration, thus refers to the visits of the Masters to Col. Olcott. "This morning came from their far-off Ashramas in the Snowy Himalayas, his own Master, wearing the Rajput form, with that other gentlest one in form of Kashmiri Brahmana, and yet one other, Egyptian-born, who had had him also in charge, and They, with his dearest friend, H. P. B., came to fetch him to rest with Them in Their home far north." Here is an unmistakable declaration by Mrs. Besant that the masters paid visits in their physical bodies.

Mrs. Russak, the lady who was attending upon the Colonel, in replying to remarks that the phenomena were not genuine and authentic, thus describes a visit by a Master "He (Col. Olcott.) was usually too weak to rise from his bed unassisted, but when he saw his Master, he sprang from his bed, knelt before Him and clasping his arms around His feet kissed them. A moment later he

would have fallen on his side from weakness, but the Blessed One tenderly put His arms around him and placed him once more upon his bed. Later when the doctor came he was much distressed to find Colonel Olcott's heart badly dilated, which condition had not existed earlier, and insisted that his patient must have been out of bed for he showed signs of great physical exertion, and was in a cold perspiration from weakness." In the above extracts, we have a clear statement of the manifestations of the Mahatmas. The genuineness and authenticity of these phenomena are questioned by the aspirants to the Presidency of the Theosophical Society. These do so firstly on the ground that the psychic experiences of an individual must not be forced upon others; secondly because the manifestations might have been brought about by evil-spirits or black-magicians and thirdly on the score that the answers given by the "apparitions" did not bear signs of wisdom. These objections appear to be extremely silly, when one remembers the fact that the Adyar phenomena during the time of Madam Blavatsky, raised no such remarks from the same people. These people were never troubled by scruples of this sort at that time. It was in 1885, that there was the so-called exposure of the occult phenomena at Adyar. There was a mass of literature produced in connection with it. The whole body of the Theosophists then protested that they had perfect confidence in the authenticity and genuineness of the phenomena and in the innocence of Madam Blavatsky, in the face of the pronouncement of Dr. Hodgson of the Psychical Research Society that the whole affair was due to trickery and that it was Monseuir Coulomb among others that personated the Mahatmas in the phenomenal appearances and helped in the miraculous receipt and despatch of letters, from and to, the Mahatmas.

Mr. Bertram Keightley, 'one of the oldest members now left in the Society' did not think it necessary to trouble himself about the truth of such occurrences then. In fact, he with others who are now very much disturbed in mind as to the genuine-ness and authenticity of the 'visions and orders' kept silent then and by such a conduct allowed the world to be deceived. One would think that these people are trying to reject the 'apparitions' rather too late in the day. In doing so they ignore the fact that the

Society by its past history is irretrievably associated with the Mahatmas and that the integrity of it must stand or fall with the question concerning their existence. Mr. Bertram Keightley has no doubt, however, as to the existence of the Masters of Wisdom and as to the interest they take in the Theosophical Movement. He would even have us believe that he is as sure of their existence as he is of his own. We have no doubt that it does one good to believe in the existence of the Masters of Wisdom: but what proof has Mr. Keightley as to their existence? It was at the mandate of his late old grandmother H. P. B, that he along with some other credulous gentlemen subscribed to a faith in a hierarchy of Mighty Ones who make penance on the snow-clad peaks of the far-off Himalayas. Was it in the days of H. P. B that Mr. Keightley was supplied with reasons for believing in the existence of the Masters as firmly as in his own existence? An ungrateful and dishonest servant in collusion with the Padris, as the Theosophists would have it, gave out that the phenomenal appearances of the Mahatmas in those days were due to the kindly rendered help of her respectable husband Monseuir Coulomb.

It may be that the allegations of Madam Coulomb were not true. But it seems inexplicable why the people who with one voice stood by H. P. B. in those days should thus fall out now when a temptation in the form of the Presidentship is held out to them.

Mr. Keightley very seriously suggests that the manifestations might have been due to some mighty brother of the Shadow. Now who are the brothers of the Shadow? This doubting Thomas while over-anxious as to there being no psychic tyranny set up in the Society, himself suffers from a morbid weakness—a helpless craving for a belief in ghosts.

Another suggestion made is that Col. Olcott being in a weak state of mind was at the mercy of any suggestion during the time these occurrences are said to have taken place. Any one who saw Col. Olcott on the last day of the convention and heard him read a few lines of the inaugural address delivered in America when the Society was founded, will not have the slightest doubt as to believing that the Colonel was in full possession of his intellectual powers.

His countenance beaming with joy on account of the consciousness of having done his best in this life, his usual sense of humour and the utter absence of any sign of fear at the prospect of death, could not have characterised a man whose mind was wandering. One can be sure that his mind was in a better state of health than the minds of those who were filled with the ambition of wielding the Theosophic Sceptre. Further on this point we have the testimony of the Doctor and that of the persons who tended him during his illness.

To make a suggestion of this sort seems to be worse than saying honestly and boldly like Dr. Hodgson that Col. Olcott was a dupe of Madam Blavatsky. An overt accusation is always better for it can be more easily rebutted; but a covert attack in the form of an insinuation is more dangerous, for it cannot be so easily met. Now, who was it, that made the suggestions with the desire of imposing upon the Colonel? The past history of Mrs. Besant ought to protect her from any such attack upon her integrity and honesty of purpose. The explanation that the manifestations were due to black-magicians or devils must be rejected, for even if interventions from such a source were possible, such beings could not have dared to meddle with persons of such high character and spirituality as Col. Olcott and Mrs. Besant. Who got up the apparitions? Even granting that there was a Coulomb at the present time on the premises of the T. S.; any such feat could not have been performed without the connivance of Mrs. Besant and Mrs. Russak, the Colonel's private secretary and the nurse who was in attendance upon him.

The question with which we are concerned is not whether the manifestations were due to the Masters of Wisdom or to powers of Evil, but whether there were really such manifestations or not. The statement that Col. Olcott was in a weak state of mind is not true. The only other alternative is to regard that Col. Olcott and Mrs. Besant deliberately with the intention of deceiving the members of the T. S. and the general public, gave out that there were such occurrences when in reality there were none at all. Is the brotherhood consisting of over-conscien-

tious people like Msrs. Keightley, Mead and Upendranath Basu prepared to acept such an alternative? Will they come out and boldly avow before the public that they were only dupes of one of the Founders viz:—H. P. B., and that it was only a consideration for the feelings of the surviving Founder that kept their mouths gagged and prevented them from thanking openly Dr. Hodgson for the exposure of the frauds perpetrated by the "arch charlatan."

The Mahatmas and the T. S. are organically related to each other. References to the Masters is so common in Theosophical literature that as Sir S. Subrahmanya Aiyār observes "any hesitation in making allusions to them in communications intended for the members of the Society almost incompatible with a true belief in some of the essential teachings of Theosophy; and Mrs. Besant does not exaggerate the case when she says "Wrench the T. S. away from the Masters and it dies." It can be shown that Messrs. Sinnet, Keightley and Upendranath—the champions of individual freedom in matters of Theosophical belief and action, who want to fight against the Spectre of Psychic tyranny which their self-interest has raised, one and all, at one time or another have not only been victims of such a tyranny themselves; but have also been guilty of exercising it towards credulous and weak minded people. Mr. Sinnet who is now anxious that members when voting should not be under an impression that "the intervention of the Masters had been generally recognised as authentic," had no scruples himself when he hurled down letters from Master K. H. in his "Occult World" over the heads of deluded and weak-brained people. Mr Keightley would crush innocent wavering sceptics with his weighty assertion that he believes in the existence of Masters as much as he believes in his own. The General Secretary of the Indian Section cannot be exempted from being guilty of perpetuating a psychic tyranny himself, either. In his last official report to the President he offers his *sincere* thanks to the mighty ones for the providential escape of Col. Olcott from the serious accident and concludes it with an appeal "that the Lords of Wisdom may shed Their Gracious Light on you in every crisis and help you to steer the Holy Bark safely to its haven."

Then turning our attention to Mr. Mead, we read in the Pamphlet concerning the Judge (the late President of the American Section) case, the following :

"In the September number of *the Theosophist* Colonel Olcott, cancelling his resignation, mentioned that under date of April 20th Mr. Judge had sent him "a transcript of a message he had also received for me from a Master." This startled the London workers, as it made them think that they had unwittingly acted against the Master's will, and G. R. S. Mead wrote to Colonel Olcott: "The *order* you quote from is quite sufficient, and if we had the ghost of an idea of the existence of such an *order* the resolutions passed would have been different."*

From the above references it is clear that all the people that now wish to reject the manifestations, have at some time or other not only expressed their belief in the Mahatmas, but also in the possibility of their sending letters to their chelas. The idea of attributing the manifestations to brothers of the Shadow is born of the ambition to wield the Theosophic Sceptre. The world is not concerned as to who turns out to be lucky enough to wield the destinies of the Theosophical Society; but it is entitled to call upon people who proclaim before it a belief in the Mahatmas to lay before it the reasons for such a belief. What is the belief which these truth-loving people entertain towards the occult phenomena of H. P. B? Were they due to fraud? A Society however useful it may be as an agent for spreading knowledge in matters spiritual, if it is mixed up with dishonesty, the sooner it sees its end the better for mankind.

KRISHNA SASTRI.

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* Quoted in a letter published in the Theosophist of May 1897, page 637.

Belief in Astrology.

The most learned of men can be stupid enough with respect to certain things. It looks as though the different parts of a man's brain are set apart for different items of his activities. A man may be the greatest of logicians but with regard to some questions he may take up a perfectly idiotic attitude ; a circumstance which can be explained only by supposing that the particular channels of thought have not been watered by his mental energy. This may be due to a sort of mental atrophy, certain departments of the thought factory, being deserted by workmen, they are silent and no works are turned out in them. In no other way it is possible to account for a belief in superstitions like Astrology among thinking men.

It is suggested that the stars and the planets influence the constitutions and the lives of men, the whole universe being an organism and the heavenly bodies and mankind being organically related to each other. Now this position is perfectly tenable. The vibrations which my goose-quill produces on the paper-pad are communicated to the table and thence to the air around. The vibrations then journeying on the aerial vehicle may no doubt in a certain way affect the thought-vibrations in the brain of the Editor of the Siddhanta Deepika, who is some miles away from me. This is scientific. So, I am sure, he will forgive me for the suggestion that his thoughts may in a certain fashion and to some extent may be modified by the movements of my goose-quill. *But* how to estimate the effect produced by the vibrations of my goose-quill upon the mental constitution of a man at the antipodes? Now if this is not possible it must be infinitely more impossible to dream of discovering the influence of the Sun, the Moon, the stars and the planets upon men's lives. So we see "True Astrology is true," as a clever lady Theosophist said " but there is no Rishi now who has the vision to read the influence of the celestial spheres on our lives" Oh, a thousand pities, that we have fallen on such evil days in the Kali Yuga.

It stands to reason to say that the planets among other things contribute towards determining man's destiny; but it is

incontrovertible also to say that it is impossible to know any thing of such an influence.

Again, while it has a show of reason to talk of the influence which the heavenly bodies exert upon men, it is clearly against the teachings of Hinduism as to a man's moral responsibility and individual freedom which enables him to shape his own destiny, to say that influence from any source should fix his destiny unalterably. Unless we assume that the events in a man's life are fixed once for all, there is no room for astrological predictions. A belief in Astrology may be consistent with a gross and debasing fatalism, but it is entirely at variance with the highly philosophical doctrine of Karma.

The results of one's past actions operate as tendencies for the fruition of good or bad results in one's life. The trend of the fulfilment and a man's past deeds is like the current of a stream. Its direction is not immutably traced out by an inexorable Law. The current has its original impetus and any modification of its course depends upon the obstacles on the path of its course and the contribution it receives to swell its volume from the heavens above. So, verily, is the Soul; it has its impetus received from previous births and the course of its progress depends largely on how it applies its energy guided by the light of its own free-will to the events it has to face. It further becomes stronger to meet obstacles on its path of development, the more it responds to the Divine Will.

The craving for knowing what will happen in the future is born of an ignorance of the sublime laws of the working of the Soul's evolution. There may be tendencies in the hatching; but the Soul holds in its hands the power to modify or even annihilate the results of its past deeds. The belief in Astrology is born in the want of self-reliance of weak-hearted men, and the insincerity of superior knowledge trading upon the credulity of ignorance must have fabricated the bundle of superstitions wrongly passing current under the pompous name of the science of the stars.

The best explanation that can be given for the fact of even sensible men—men otherwise intelligent being under the trammels of such a superstition is that they do not allow the light of their reason to fall upon it. This superstition lurks in a dark corner of their brains and the radiance of their Souls does not illuminate the region where the little monster is sheltered.

A PUROHITA.

Happiness.

The dawn of civilisation—psychic civilisation—is just now entering the West which remained hitherto in gross colossal ignorance and it is now being awakened by a close touch with the Eastern thought and advanced philosophy.

The Westerner has begun to question :—What is life's end? Is it power? Is it position or rank? Is it amassing of wealth? Is it the intellectual greatness? Is it social influence or is it the search after true happiness—eternal happiness?

When he ponders over all these, he sees many struggling to achieve this—happiness—by outside means, by revelling in carnal joys, by rigidly following the path of fame, and by hoarding riches; and they are being convinced of the utter uselessness of their efforts to attain the ever coveted happiness.

Happiness is not and cannot be found by any external path but from within. Unless you understand, Who you are, What you are, Where you came from, Where you go, and What relation you bear to the universe and to the great power ruling over all things, you cannot analyse of what "happiness" is made.

All forces in nature—finer or spiritual—operate in absolute serenity in the grand etherial world of life; and life consists of the struggle of beings to conquer the vale of darkness and pass out into the beautiful arena of etherial light. Man will ever be groping in darkness, so long as he is carried by the external senses. He is at their mercy. They can leave him to listen to Reason, or they can drag him on and on into the mud mercilessly. This is the real plight of man in this world. What is it due to? It is nothing but the result of the violation of Nature's laws and the lack of ability to control the senses. Can it be warded? If so, How? It is only by subjecting himself to the dictates of Reason, right knowledge and experience of the wise of yore.

Ancient Yogi Philosophy has taught us that the end and aim of man's life is happiness. Every one of us daily pray to our Creator or rather our 'Self' to give us happiness. Reader you are not an exception to this ; you are also one among the many that prays for

happiness. This prayer does not come from some single soul that is sored and disappointed, whose desires are ungratified or whose hopes are unfulfilled; but it is the prayer of many. The world around us openly confesses its own unsatisfied hunger and its own unallayed thirst. This strange and sympathetic confession is heard all around us; in short, it is an universal complaint.

Wherever you go, you find men hewing out cisterns, broken cisterns, which can hold no water' and from which they turn themselves around, in weariness, disgust, despondency and despair, with an aching void, in their disappointed heart. This is true in the case of all those who pursue happiness and look for it, where it cannot be found in this world.

Generally, men fix their aspirations on diverse subjects-some more earthly, and some less—some in themselves good, and some evil; but the longed-for-satisfaction never comes; or supposing it be theirs for a moment, alas! it soon dissolves and passes away like the empty bubble on the shining surface of water.

Reader! 'you live in a vain creation of your own imagination ever anticipating that the morrow will be better than to-day, you have been running after a showy form, which has ever cleverly eluded your grasp. You look back on days and years goneby, and in vain compare; but lo! you are as far off as ever from the happiness that you longed for. It has not come to you.

You feel to your utmost sorrow that the definition which has been given of 'happiness' is only too true:—"happiness is the keen to-morrow of the mind." You neither found it out in the past nor at present but you think you can find it in the future. Thus disappointed for the first thirty or forty years of your life and still willing to be beguiled you fondly fancy it is before you and it will be your own. Here, my reader! you are thoroughly mistaken. Now your case is like that of a man in the story, who, very eager to find out the spot from which the arch of the rainbow projected and anticipating that there he would discover rich bars of ruddy gold, made this the ideal of his daily fancy and at last, though often baffled, reached the very place where the tempting radiant beams touched the ground, but at the same time reached the termination

of his life and felt as he stretched out his hands to grasp the golden rainbow, that he was grasping the very icy outstretched hands of death. Dear Reader! it is thus that many a person's life is spent in vain. You walk in a vain show, and disquiet yourself in vain; perhaps you are heaping up riches or attaining to honor and at the same time confessing in your inmost heart that these do not satisfy; perhaps cultivating literature; or pursuing art; perhaps you are living what is called 'a gay life'; yet you are ever obliged, to adopt as your own experience the learned words of the eloquent Brolingbroke "I have enjoyed all the pleasures of the world and know their futility, and do not regret their loss." Thus your eyes are not satisfied with seeing, your ears with hearing: nor your other senses with their respectives and so at last there comes the end.; and from the solemnities of your deathbed, you look back upon the experience of many vain years, you confess that you found nothing in the world worth living, for that 'all was vanity, maya or illusion' and most things 'vexation of spirit.'

Then my friend! you can ask me "where can I find eternal happiness?" Since life is but the school of the mind, intelligence, the will and the soul, Eternal Happiness can be sought by the right care and *culture* of the souler forces *latent* in you. Happiness is nothing but inner joy or the immeasurable soul bliss within thy 'Self,' which you can every now and then enjoy even in this mortal frame through proper relaxation of mind and body. While such is the case, why don't you do it? It is very easy. Commence to commune with thy Self and that will in time bear its fruit in love, gentleness, patience, sympathy, hope and lastly Happiness.

K. T. RAMASAMI,

of Latent Light Culture, Tinnevelly.

A New Journal for Oriental Research.

A rather novel departure in the world of Indological Journalism has of late been initiated by Dr. Thibaut and Mr. Ganganatha Jha both of whom have commenced as a joint-undertaking the editing of a quarterly, since the commencement of this year. The name of the quarterly is "Indian Thought," which, as the editors say in the foreword affixed to the January number, and which we might say has been begun quite worthy of the learned and accomplished reputation of the editors, "is meant to bring out the translation into English of important Sanskrit works," and 'original papers dealing with Indian Literature in its various branches and antiquities." It is further meant to meet the needs of many persons who "while interested in the remarkable ancient philosophical literature of India, are yet unable to consult the original texts." In effect, the Journal is intended to serve at once the purposes of a review of oriental research, and a repertory of translations of philosophical works of acknowledged standing and authority. Help in the former is of course a desideratum in India, as none of the existing Journals systematically records or summarises the results of the research in various lines of Oriental activity in different parts of the world. But to subserve the latter purpose there are already two serials extant in India—*the Pandit* of Benares, and *the Bibliotheca Indica* of Calcutta—in which translations of Sanskrit Philosophical classics are occasionally attempted. But the 'Indian Thought,' judging by the two translations commenced in the January Number, seems to have a substantial programme in view especially with reference to the leading works on Sankara's system of Vedanta, and this is matter for high praise. The editors say that " while the translation of philosophical works will constitute the larger part of the matter of *Indian Thought*, works belonging to other departments—Dharmashastra, Rhetorics (Alankara) Grammar, Astronomy, etc.—will not be excluded.' In the current number an article giving a historical survey of Indian Astronomy is written by Dr. Thibaut, who says that he will deal with the subject at greater length than his somewhat sketchy abstract in the "Grundriss der Indo-Arischen

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Philologie und Alterthumskunde," written in German and in which he has had to observe certain limitations of space. The number concludes with a review of Hillebrandt's Vedic Mythology, Vol. III. which so far from being a dry "review" is a regular dissertation covering some fifteen pages on the subject of the methods of research in the field of Vedic Mythology, in the course of which warm tributes of praise are paid to the achievements of Prof. MacDonnel and Prof. Oldenberg in this particular branch of Indology. The two translations to which we made reference above are Sriharsha's Kandana-Khanda-Khadya (the sweets of refutation) a famous and important Vedanta treatise emphasising the negative or the sceptical side of the system, and Vidyaranya's Vivarana-prameya-sangraha (a summary of the topics of the 'Education'), which is a most authoritative exposition of that aspect of Vedanta theory which is associated with Sankaracharya's name. So much for the contents and scope of the opening number of 'Indian Thought' which makes its appearance under such promising auspices.

The place of honour should be given to Germany as the country in which oriental activity has now reached the acme of specialization; next come Russia and Austro-Hungary, though the United States of America and England deserve special mention. And in their own way, Holland, Belgium, Denmark and Italy are doing good work, but in India specialization is still in the making.

V. V. RAMANAN, M.A., F.Z.S.

WHERE MUSIC IS USED TO CURE MENTAL DISEASES.

Many authorities on mental diseases hold the opinion that in some cases music has the power of curing melancholia and kindred ailments, though it has been left to Dr. Emmett C. Dent, of the Manhattan State Hospital on Ward's Island, to put this theory to the test.

The writer recently visited that big hospital for the insane, which had at the time upwards of 5,000 patients suffering from some kind of mental trouble, and learned many particulars of interest regarding the experiments with music lately carried out by Dr. Dent.

The well-known authority on insanity was enthusiastic over the success of his musical tests, and declared emphatically that he had cured many cases of madness through the medium of music properly administered, while in nearly all cases the patients were benefitted by the strains of a piano or a band.

"A beautiful voice or violin solo will make a woman suffering from madness weep" said Dr. Dent, "while it will have no effect whatever upon an insane man. In my experiments with music as a cure for insanity I have confined myself to the women patients, for I have learned that they are the ones most benefitted by vocal or instrumental strains.

"Some time ago I carried out an experiment which was not without interest I had about 100 patients, men and women, assembled in one of the rooms here, and at a given signal a band, which I had also introduced, burst into a loud patriotic march. The effect on the different patients was surprising. Some became violent, some shouted wildly, and some marched round in time to the music. Others danced and laughed, a few sang, while upon many the strains apparently had no effect whatever. The experiment was not a success, and I saw at once that music, to be of any benefit at all, must be administered in careful doses."

Dr. Dent then tried the effect of music on a young girl who for several months had been suffering from acute melancholia. Both instrumental and vocal music were tried, and from the first the strains had a remarkable effect upon her. The "music cure," as Dr. Dent calls it, was administered every day for about a fortnight, and during that time the patient steadily improved, until at last she threw off her cloak of melancholy and her reason was fully restored. She has never had any return of her speedy recovery entirely to music properly administered.

In one instance, in which a lady of refined tastes had become imbued with the deepest melancholy, touched with some slight religious mania, the playing of mournful music and the singing of doleful songs had the worst possible effect upon her and considerably increased her malady. Then the opposite extreme was tried; the music played was of the brightest and most inspiriting kind. while the songs were decidedly "comic" and amusing.

The result was astonishing. The lady cheered up wonderfully, danced to the catchy music and joined in the choruses of the popular songs until, temporarily at all events, she forgot her melancholy and became bright and cheerful. When the music ceased her low spirits returned, but the treatment was persisted in for a couple of months, at the end of which time she had fully recovered her former good spirits and was discharged as cured.

In the report of his experiments with music as a cure for insanity Dr. Dent said: "It must be remembered that the majority of our patients have never had the advantages of an ordinary education, much less those of a musical one, but in the face of this handicap I feel justified in saying that many of our patients have recovered as a direct result of the musical treatment. Of course, other treatment is not suspended while this is going on. The patients have, in addition to their regular treatment, all sorts of outdoor games and exercises, while a few patients who are able to play the piano or sing are encouraged to go on with their improvement in this direction.

"I have found the human voice to be most effective in getting good results from this method of treatment. We arrange to have a good singer come to the hospital on a certain day, and the general enjoyment this gives is beyond estimation."

Insane people, it may be added, are just as critical in regard to the quality of music as those who are possessed of a full mental capacity, and their disease can be aggravated by incorrect playing or singing, just as it can be soothed and benefited by perfection to touch and expression.—*T.-B.*

Reviews.

The Indian Magazine and Review. (March). A summary of a lecture on Sericulture and its revival in India by Mr. Fakir Chand is published in the Magazine. Jessie D. Westbrook contributes a metrical rendering of Mahimna Stotra, a hymn addressed to Siva. There is an interesting article on the ideals of the Kindergarten. The Magazine winds up with an interesting Story "the Spirit of the Banya by Mrs. Karim Kan.

The Grail. (March). The whole Magazine is as it were a collection of Prose poems. They are so full of poetry and beauty that they strike home into one's soul and awaken therein a consciousness that there is Divinity filling and permeating all things.

The Path. (March) We have received the first number of this new bright little Magazine devoted to Science, Religion and Philosophy, published in Sofia, Bulgaria and edited by Mr. Sophroning Nickoff. It is printed in Greek. We wish the Magazine every success.

Prabuddha Bharata. (February and March). The Magazine begins with an instalment of Sri Ramakrishna's teachings. They bear the stamp, like the rest of the great Master's teachings, of profound observation.

The occasional notes are full of thought and suggestiveness.

Sister Nivedita in her article "The Master as I saw him" relates certain incidents in the life of Swami Vivekananda. "Divinity in Humanity" is the title of an interesting little article by Eric Hammond. The Magazine is quite full of good matter for reading and information.

The Brahmavadin. (March) contains an instalment of the translation of Sri Ramanuja's commentary on Bhagavad Gita. Sister Nivedita in the article "Benares and the Home of Service" appeals for help for 'the Ramakrishna Home of Service' in Benares. The editorial is an interesting article on 'Bushido and the Vedanta.'

The Viveka Chintamani. (January—April). We call our readers' attention to the Journal edited by the able Tamil Scholar Mr. C. V. Swaminatha Iyer. It is one of our instructive exchanges and has as usual an interesting collection of articles. We are very sorry to learn that he sustained a great loss by the collapse of Messrs. Arbuthnot & Co and that he could not pull on with his Journal for some months.

Lovers of truth and sympathisers will, we think, come forward and help him in this time of distress by subscribing to his Journal.

The Virzanand Magazine. (March and April). It is a bright Magazine that places rich and healthy food before its readers. The number which is now before us contains interesting articles such as the influence of Music, the Bible as a Divine Revelation, The Plague by Dr. S. S. Tug. An open letter to cigarett smokers by a Master of Arts, Decline of Vegetarianism in Ceylon by Dr. A. K. Coomaraswami, (an extract from the Humane Review) and others.

The Editor wishes to increase the size of the Magazine. We wish our contemporary every success.

The Trained Teacher. (March) We heartly welcome this new visitor to our table. It is a high class Tamil monthly for Teachers very ably edited by Mr. C. R. Namasivaya Mudaliar, a fellow of the Madura Tamil Sangam and Tamil Pandit of the S. P. G. High School, Vepery, Madras. It contains many interesting articles to teachers.

The Astrological Magazine. (May) This month's issue opens with highly interesting articles such as the Shilling Astrologers, The Inaugural address by the Editor read before the opening of the Astrological Association in Rangoon Solar Eclipses, Karma Vibhaga, Astrological Lectures. Is the earth flat, Astrology and Reincarnation, Runganadha and others. It has been doing most valuable services.

The Arya. The January no. is now before us. It opens with interesting articles such as "Our work as teachers by V. Ramanujam Pillai B.A., L.T., Mr. Tilak's "Arctic Home." a criticism by S. Ramaswami Iyer B.A., B.L. The Eravallers of Cochin by L. K. Anantha Krishna Iyer B.A. L.T., Happiness by M. S. Elia Tamby, and an Extract from the Review of Reviews.

The Hindu Spritual Magazine. (April) This is an interesting number. It contains articles such as the Aim and Scope of Hindu Spiritualism, A remarkable supernatural occurrence, A Thrilling Case of Obsession, Psychic clairvoyance, The Challenge of a Spirit to unbelievers below, Miss Mutchlar's Experiences of Heaven and others.

WE are deeply indebted to the kindness of the Editors for the following Journals. 1. The Theosophical Review, London. 2. The Herald of the Golden Age, Paignton. 3. The Abkari, London. 4. The Indian Magazine and Review, London. 5. The Cœnobium, February 07. Stuzione, Switzerland. 6. The Path, Sofia, Bulgaria. 7. The Vegetarian Magazine, Chicago. 8. The Grail, Westwood, Mass. 9. The Book Review, Chicago. 10. The World Advance Thought, Portland, Oregon. 11 The Arya, Madras. 12. The Aryan, Kumbakonam. 13. The Astrological Magazine, Madras. 14. The Brahmavadin, Madras. 15. The Central Hindu College Magazine, Feb. 07. Benares. 16. The Hindu Spiritual Magazine, Calcutta. 17. The Industrial India, Calcutta. 18. Mahabodhi and The United Buddhist World, Colombo, 19. The Mysore Review, Mysore. 20. The New Reformer, Madras. 21. The Prabuddha Bharata, Mayavati, Himalayas. 22. The Prasnothara, Benares. 23. The Sen Tamil, Madura. 24. The Theosophist May 07 Adyar. 25. The Trained Teacher, Madras. 26. The Virzanand Magazine, Partabgarh. 27. The Viveka Chintamani, Madras 28. The Viyavasaya Deepika, Saidapet. 29. The Indian Nation, Calcutta. 30. The Hindu Aryan, Jaffna, 31. The Weekly Chronicle, Sylhet, Assam.

NOTICE.

I should like to call attention to the fact, which seems to have been generally forgotten, namely, that the continued existence of the *Transactions* depends entirely on the financial support given by members of the Society. Unless during the next few months the sales of this volume show that members are taking a greater interest in the publication than they have hitherto done it will have to be discontinued. The Publishers should at any rate feel that they can count on the support of the Lodges—were every Lodge library to purchase a copy it would go far towards making the undertaking a success.

KATE SPINK.

THE ANTISEPTIC AGE.

Antiseptic underclothes, antiseptic shoes,
Antiseptic furniture, antiseptic booze,
Antiseptic poodle dogs, antiseptic kids,
Antiseptic overcoats, antiseptic lids,
Antiseptic carriages, antiseptic cars,
Antiseptic smokable, antiseptic bars,
Antiseptic tableware: antiseptic meats,
Antiseptic houses on antiseptic streets,
Antiseptic soap to use, antiseptic tubs,
Antiseptic water for antiseptic scrubs,
Antiseptic I, O. U'S, antiseptic cash,
Antiseptic boarding with antiseptic hash,
Antiseptic notions are getting pretty rife,
Everybody's leading the antiseptic life.—*The Vegetarian Magazine.*

ERRATA: For *love* in line 8, page 19 Volume VIII, read *lost.*